

# The Baptist Record.

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Integrity and Fidelity to the Cause of Christ.

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## BAPTIST RECORD

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## EDITORIAL

On First, Fourth & Fifth Pages

## NOTES AND COMMENTS

OUR offer of a scholarship in a Business College is hereby withdrawn as it has been disposed of.

WHAT shall we more say as to Foreign Missions to induce a contribution from every Baptist in Mississippi? Be sure to read "Foreign Missions," by Bro. Sibley, and "Can the Heathen be Saved Without the Gospel," by Bro. Sample, and then put your hand down in your pocket and get out a liberal contribution to send the only means of life to the perishing heathen and God will bless you.

BRO. M. T. Martin was shaking hands with old friends in Meridian a few days ago. He was once at the head of a flourishing school here, and is remembered with kindly regard by many of our citizens. It was pleasant to have him with us, and to talk over the good old times when we were fellow-workers at Clinton. We were glad to learn that the high school at Silver Creek, over which he presides is flourishing.

THE matter of drunkenness among officials in Mississippi is just now attracting no little attention, as is evident from what we see in our secular papers. It is indeed gratifying to realize such an alertness on the part of these papers. We would be glad had we space just now from our great amount of other good copy, to print a good big lot of what they say, and may later. We hope the Governor will lay the matter before the Legislature at its coming extra session.

A CALL from our brother, Rev. Cal. Ray, made us glad. He not only run up his figures on THE RECORD columns, but told us of good things that are happening in the land wherein he travels. And in this connection we want to congratulate him and his good wife on the advent of the sweet little lady that has recently come to bless the home hearts of Mr. Ben. J. Grant and wife, nee Miss Annie Ray, daughter, of Enterprise, to make glad the hearts of her grandparents. May the little family be sunshine and joy to all.

## "WHAT DID PAUL MEAN IN 1 COR. 9:27?"

Paul meant he labored, toiled, traveled, preached, and kept the body in subjection, lest he might be a castaway. In other words, lest he should imperil his future destiny by neglecting the duties required at his hands. Paul's faith in Christ was so sensitive of Christ's glory and authority, that he could not see how any one could be saved who did not live for Christ, at any sacrifice. A failure to do this Paul regarded a great enormity, such as would or should exclude from salvation, or the reward of salvation.—BAPTIST RECORD.

Owing to the almost invariably clear scriptural teachings of our beloved Baptist State paper, THE RECORD, it somewhat surprised some of your readers to find the above given as an explanation of the passage referred to in the heading. Is it possible that Paul, who taught so clearly to others the relation of works to salvation, (as is shown in the quotations given below), could himself think that his future destiny should be "imperiled" by works of righteousness which he did, or "neglected" to do? As he said, the constraining power in Christians is the love of Christ, and not the fear of hell. My opinion is that "castaway" here means thrown aside as a workman in God's vineyard, and perhaps excluded from communion with the brethren, which would or should be the result of any saint's constantly giving way to the lusts of the flesh, which Paul says is continually at warfare with the Spirit. I believe the inheritance is "kept by the power of God; that the inheritor is kept by the power of God (not by the power of the inheritor), and that the Apostle knew it, and therefore could not think that his doing, or failure to do, would "exclude him from salvation." Here are a few of the many passages written by Paul directly upon the subject: Rom. 3:28: "We conclude that a man is justified by faith without the deeds of law." Ch. 11:6: "If (salvation is) by grace, it is no more of works; otherwise grace is not more grace." 2 Cor. 12:9: "For by grace are ye saved, through faith, and that not of yourselves, it is a gift of God; not of works, lest any man should boast." And in 1 Cor. 3:11-15: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, (two classes of material, incombustible and combustible), every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he has built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire."

"A failure to live for Christ Paul regarded a great enormity"—as every saved man should. But did the Apostle mean to teach us that although he was then in the way of salvation, adopted into the family of God—a son of God and joint heir with Christ, his preservation in that state depended upon the kind of life he lived, and that he stood in constant danger of being lost, or falling from salvation? I must confess that I am exceedingly slow to believe that he did.

Yours truly,  
T. J. MOORE.

Carthage, Miss.

### REMARKS.

We fully agree with Bro. Moore that salvation is by grace, through faith, and is the gift of God. We agree with him in all he says as to the believer's being kept by the power of God. As to how God keeps the believer by his power, is a question which is worthy of study.

consideration. The word rendered "castaway" (*adokimos*) is used several times in the New Testament. In every instance it designates a state of moral and spiritual perversity, and not one of loss or gain of some profit, dependent upon what one does or does not do, as Bro. M.'s interpretation would require. The passages are: Rom. 1:28—"God gave them up unto a reprobate mind." 2 Cor. 13:5, 6, 7—"But I hope that ye shall know that we are not reprobate." "Unless indeed ye are reprobate." "But that ye do that which is honorable, though we be as reprobates." 2 Tim. 3:8—"Reprobate concerning the faith." Titus 1:16—"Unto every good work reprobate." Heb. 6:8—"But if it beareth thorns and thistles, it is reprobate (rejected) and nigh unto a curse, whose end is to be burned."

The above passages, with the one now in discussion, are all that contain the word in the New Testament. In no instance do they use the word as referring to a reward, lost or forfeited. They always refer to the character, and not to reward. This would make the case very strong against the meaning claimed for it by Bro. M. But the question involved in it all is this: Does God, in his Word, ever appeal to the motive of fear of the loss of salvation?

Christian endeavor? In answering this question, we give the opinions of some Baptist writers who are regarded as "orthodox." Dr. Boyce says, speaking of our salvation: "This salvation is, however, secured only through the co-operation of the believer."

This (co-operation) is secured by various means: (a) Faith is one of these. (b) It is also accomplished by consecration to God. (c) Self-purification from sin is another of the means. (d) The warnings of God's Word are also means to the same end. They imply the importance of Christian exertion, and the value of effort, as well as the possibility of danger." Again, he says of Heb. 6:4-6: "This was a description of such persons as they themselves were; of real Christians. They were, in themselves, in danger of such a fall." Once more he says of the Christians being kept by the power of God: "One of the means by which this is done, is that he is warned of the danger in which he is of himself, that he may co-operate with God, so as not 'only to be preserved, but also to persevere in the divine life.'" (Theology, pp. 432-33).

Dr. Strong says, in speaking of the warnings against apostasy: "They (the warnings) show what the fate of the truly regenerate would be in case they should not persevere." Then he quotes Heb. 6:4-6, Ezek. 18:24, 2 Peter 2:20. Again, he says: "They (the warnings) show that the perseverance of the truly regenerate may be secured by these very commands and warnings." He quotes 1 Cor. 9:27: 10:12.

Dr. H. B. Smith, a celebrated Presbyterian scholar and theologian, says on the point now in question: "Warnings to Chris-

does not prevent our uttering the most solemn warnings on the danger of falling away." We quote one other Baptist writer, Prof. Johnson, of Crozer. Says he: "It is always humanly possible, although improbable, that a good man may at last succumb to temptation and close a holy life in sin. Certainly the end cannot be known till the end is reached. The scriptures, therefore, fittingly appeal to the regenerate as those on whose patient continuance in well doing, eternal life depends." (Rom. 2:7.) "Let him that thinks he stands, take heed lest he fall (1 Cor. 10:12); and solemnly warn the vacillating against the remediless evil of apostasy from Christ." (Heb. 10:26-29.)

Dr. Kendrick, in his Commentary on Hebrews, on chapter 6th and verse 6th, says: "The scriptures everywhere treat men as free, moral agents, who hold their destinies in their own keeping. The sinner is commanded to repent as if repentance lay within his independent volition; the Christian is urged to fidelity, perseverance and growth in holiness, as if all were not ultimately the product of divine grace working within him. They are dealt with not according to the objective facts, but their subjective conscious obligations."

them is doubtless one of the divine means of accomplishing the sovereign purposes. As free moral agents they may, and ought, to repent; but through these exhortations God brings them to repentance. As conscious free agents, Christians may stand or fall; and if in His gracious economy He has ordained that they shall not fall, these warnings may be among His means of accomplishing His ordination. This, with all the more propriety, as they know not as yet with absolute certainty to which category they belong. To the eye that sees the future as the present, and the hidden as the revealed, their character and destiny are already decided; but to them in whom dwell conflicting elements of character, who are begirt by temptations, and to whom the sole decisive test is perseverance to the end, these exhortations are always timely."

Many similar quotations might be made from the staunchest Calvinists, sustaining the position that God does appeal to the Christian's fear of final apostasy as a motive to Christian endeavor. THE RECORD, therefore, is in line with the Baptist standards, and is true to what is known as Calvinism, but which we prefer to call Bible truth. Preservation is God's work; perseverance is ours. Our perseverance is prompted by motives. One of these is the fear of a forfeiture of salvation. As long as we are taught in God's Word that there is a spurious faith as well as a genuine, there is going to be ground for fear, lest we finally be found among the spurious. As long as there are warnings in the scriptures lest we fall, there will be the dread, the fear, of falling. As long as we are human, God is

## TRANSPLANTED.

We greatly sympathize with our friends, Hon. and Mrs. J. L. Buckley, of Enterprise, in the death of their little daughter, Gertrude. We were called to attend the funeral, but could not respond on account of severe illness. Our heart, however, was with them in their great grief.

Gertrude was a choice little spirit, just eight years old, but a most beautiful character for one of her age. The eldest in a family of four lovely children, and possessing a mind of wonderful activity, and a disposition most winning and attractive, she gave promise of maturing into a noble and useful womanhood. Her parents justly had a great pride in her, and bright hopes for a splendid future, and all who knew her, fully justified them in their appreciation and expectations. But the dear sweet life was cut short ere it had scarcely budded into full bloom, and was transplanted to grow and flourish in a far more salubrious climate. God knows what is best, and we rejoice to know that our dear friends, the bereaved parents, freely recognize this great truth, and bow submissively to the divine will. May all needed grace be given them for their support as they pass through the deep waters.

## Special Notice.

The following dispatch came to us just in time for this issue of the paper. It speaks for itself. Will not our pastors and people prayerfully consider its suggestion and act promptly? There is a crisis now on. Let us put our shoulders to the wheel and pass it safely. God will help us:

GAINESVILLE, Ga.  
BAPTIST RECORD,  
Meridian, Miss.

The Georgia Convention instructs me to inform the Baptist churches South that it pledged to-day to raise during April five thousand dollars each for the Home and Foreign Boards, and requests brethren everywhere to unite in the effort to liquidate the entire indebtedness of our Boards by May 1.

W. J. NORTHERN,  
President Convention.

REMEMBER, brethren, the Home Board is helping our Mississippi Baptists with \$5000 on the church house and mission rooms in Jackson, besides in many important mission enterprises. In view of this, will not our people double up their contributions? Any way, will not all who have not yet helped in this matter, make haste now to "come up" with a liberal contribution? Only three weeks remain till the Convention.

We regret that there should be anything unpleasant between our Brethren Hughes and "Cymro," of the Delta. It did not occur to us in reading their articles, or we would probably have been a little more cautious in admitting them. Any way, we hope they have about reached

peace will reign.



## Foreign Missions.

"Line upon line, precept upon precept, here a little and there a little," and yet, our people are not fully aware of their duty and privilege of sending the gospel where it is not. The ox knows his owner, the ass his master's crib, yet, the Lord's people do not consider. Tarsishish, where we have no duty to perform, seems to have greater attractions for us than Nineveh, where our God has commanded us to go, and where the field is white unto harvest.

At this stage of information and development, all informed Baptists understand what is meant by Foreign Missions. They know that it means preaching the gospel to other nations of the earth outside of our own. True, many of our people are not in sympathy with the work, nevertheless they know what is meant by the work. No time, therefore, will be spent in trying to show what is already known. Emphasis as to a few points concerning this work is all that is needed—such emphasis as will ring in the ears, quicken the conscience, and stimulate the zeal of every reader of THE RECORD.

First of all, is there any wrong in preaching the gospel to other nations? Does the Bible forbid it? If so, surely it ought not to be done. Baptists claim the Bible for their guide, and to the Bible we will go to settle this question. No one is a Baptist—it matters not about the profession—who is not loyal to the Word of God. If the Word, therefore, commands the preaching of the gospel to all nations, every true, loyal Baptist will say, Amen! Even so, Lord Jesus, for it seemeth good to thee.

The settlement of this question will be brief, as the proof lies on the surface. First, Christ commands: "Go ye, therefore, teach all nations." Second, the example of the first disciples in obeying the command. They understood its scope, hence went everywhere preaching the Word. With what results, eternity alone will reveal. There is but one race, one gospel, and this one gospel is to be preached to this one race—race distinctions do not enter the question. The Ethiopian cannot change his skin, nor does the gospel propose to do it; but the gospel is God's power in His salvation as well as in the salvation of the Aglo-Saxon. All nations are equally guilty before God, and all need the gospel alike. The savage is in no greater need of the gospel for salvation than the most refined of our land. Both will go down to hell without it. Mark the flight of the angel in the book of Revelation. "And I saw another angel flying in mid heaven, having the everlasting gospel to preach to those who dwell on the earth; and to every nation, and tribe, and tongue, and people." What a mission. One that the angels might rejoice in, if permitted to be co-workers.

## S. W. SIBLEY.

## MARRIED

## PATTERSON-LANSDOWN.

At Elmwood, near Olio, the residence of Mrs. L. L. Dixon, Amite county, Miss., March 10, 1897, by Eld. Thomas Lansdown, Dr. J. D. Patterson and Mrs. Ellen G. Lansdown.

To Teachers:—First of all, we must be sure that we are never accepted in our own eyes. We must be as we are, and not as we would like to be. We must be as we are, and not as we would like to be. We must be as we are, and not as we would like to be.

## Brother Sample Again.

Replying to Brethren Lane and Schilling, I will try to be as brief as circumstances allow. I confess that my previous article was somewhat lengthy, but I did not think it so long as to require two to reply to it.

The point as to whether the anti-Martin resolutions would have been voted down or not is a matter of opinion. A brother who had made a personal canvas of the delegates on Sunday, not simply going over the list as Brethren Lane and Schilling did, found a majority of the delegates opposed to the said resolutions. Quite a number of sober-minded brethren, besides this one, felt confident the anti-Martin resolutions would not carry. Hence, as previously stated, I did not introduce the so-called compromise resolution to "get Martin out of a scrape." Yes, the resolutions condemning the action of the previous Association failed, for the reason that brethren could not be expected to adopt a resolution condemning their own act. A large number of delegates present were members of the previous Association.

But if Brethren Lane and Schilling were so confident that the resolutions condemning Martin would carry, why did they agree to the resolution providing for a newspaper correspondence? And they must admit that they were not persuaded to do so. But they forget to tell us that though the resolutions condemning the act of the previous Association were adopted, the resolutions condemning the act of the previous Association were adopted.

"And why does not Dr. Sample tell of how Bro. Martin gained such an advantage in the debate? Why did he not say that Martin had the floor for two hours, until all were tired; and we got in one speech of fifteen or twenty minutes?" I think I tell the truth when I say that Martin held the undivided attention of the Association in his first speech for an hour and twenty minutes. Bro. Schilling replied in a speech of fifteen or twenty minutes, and it seemed that he got in all the capital stock he had on hand, for I am very sure that no one interrupted him or asked him to stop, and he had respectful attention. Brethren Lane and Schilling might have been "tired," but if there was anyone else there that appeared to be tired I did not notice it. But they are a little forgetful, as well as myself, and omitted to state when Martin arose to reply to Bro. Schilling, the latter protested to the former being allowed the privilege of speaking further.

They tell us that Martin has already had a fair and impartial hearing; but they don't say whether he was acquitted or convicted. If he was acquitted, why did they want to put him on trial again before the Association? If he was convicted, why did they indict him and put him on trial for the same offense again? Seeing that an ecclesiastical court would scarcely be expected to do a thing that a civil court under the constitution of our common country would not do.

Well, as to the letter, I will not say that it was never accepted in our own eyes. We must be as we are, and not as we would like to be. We must be as we are, and not as we would like to be. We must be as we are, and not as we would like to be.

were taken. Brethren Lane and Schilling on Monday morning, from their appearance, had not recovered fully from their "fatigue" of Saturday night. The conference agreed to the arrangement providing for the newspaper correspondence. Why they objected to carrying out the resolutions afterwards I cannot understand. Unless they either lost confidence in their case or wanted to help Martin out of a scrape. Bro. Lane was appointed on a committee to carry out the arrangement. He not only refused to obey the command of the Association, but used all the influence he had to get the balance of the committee to do likewise. He wrote to Bro. Sibley in opposition to carrying out the request of the Association, saying that it was "unwise" to have the paper correspondence. Why did he consent to it if it was unwise? And when he saw the Association was about to do an unwise thing why did he not call their attention to it at the time.

He writes to the other member of the committee: "Dr. Venable and others think it is best not to give Martin an audience in THE RECORD, and I think it is best myself. So we will decide not to have it discussed in THE RECORD. The Layman is coming out all right." Where does Bro. Lane get his authority to decide not to do what the Association appointed him to do? Did he deal faithfully with the Association after accepting a place on the committee?

This is not all. Will Bro. Lane deny that he wrote over the case many of our preachers to write to Sibley opposing the discussion? or that he has done a like thing to induce our brethren to write to THE RECORD and have THE RECORD denounce Martin and then give him no chance to reply? or that he has written to many of our preachers to pack the next State Convention against THE RECORD, using the Martin issue as the incentive? Does this look like fair play? Who's trying to engender discord and contention in the Baptist ranks in Mississippi and bring about divisions?

## J. R. SAMPLE.

NOTE.—There are two things that may need a word from us. 1. Dr. Venable distinctly disavows ever using such words as Bro. Lane attributes to him, or say like them with such intention. 2. That "the Layman" is coming out all right," as Bro. Lane says, seems to indicate that that paper and its managers are figuring somewhat in this matter. With what intent, however, it may not to all yet quite appear.—Eds.

## Hattiesburg.

Hattiesburg is one of the coming cities of the State. Marked changes have taken place since my visit here eleven years ago. Then it had but a few hundred people with but few fine homes; now it has a population of over four thousand. Then it had one railroad, and now it has two with another to reach here in the near future. It has also one of the largest artesian wells in the land, affording very fine water. It has many beautiful residences that would be an ornament to any city.

Then the Baptist church worshiped in a rough, unfinished, unpainted house, which has been enlarged, refitted and furnished. A postal card will bring you full particulars. Prof. C. L. Foster, Slatobia, Miss. 2-11-97

soon there will be services every Sunday. Our church has a fine Sunday School, under the able and efficient superintendency of Rev. W. M. Gerner.

Rev. L. E. Hall, the Elder of Southeast Mississippi, has been their pastor for ten years, and during that time, with the Lord's help, he has paid off a church debt, housed his flock in a neat house of worship, increased the membership from less than a hundred to more than two hundred, and has trained and indoctrinated a fine band of workers. I am assisting the pastor in a protracted meeting. Large and attentive audiences are attending the meetings. My home is with the pastor and his most excellent family, who have brought me under special obligations to them by their constant kindness and generous hospitality.

Geo. W. Knight, Hattiesburg, Miss.

## OUR PREMIUM OFFER.

We have concluded to offer some premiums to the friends of our paper. THE BAPTIST RECORD ought to have 2,000 renewed and additional new subscribers before the summer is ended; and we have 2,000 gifts—one for each one who will send us the amount set opposite each premium.

## HERE IS OUR OFFER.

1. To all new or paid-up subscribers who will send us \$2.80 between this time and July 1, 1897, we will send one copy of THE BAPTIST RECORD for one year, and one International Pioneering Teacher's Bible, worth \$3.

2. Also to any as above described, who will send us \$2.25, we will send THE BAPTIST RECORD and "Graves' History of China," worth \$1.75.

3. Also to any as above mentioned, who will send us \$1.75, we will send either one of Dr. J. T. Christian's three great books, on "Immersion," "Close Communion," and "Americanism Against Romanism," or that other excellent book, "Did They Dip?" and THE RECORD, for \$2.10, all in cloth binding, or if in paper covers, for \$1.80.

4. Also to any as above mentioned, who will send us \$1.75, we will send THE BAPTIST RECORD for one year, and one copy of either of Dr. Gordon's two great works, that on the "Ministry of the Spirit," or "How Christ Came to Church."

These are all most excellent books, and are put down at a figure far below what they can be bought for in any book store. Then, we want to reach all of our friends with this generous offer and will therefore agree to duplicate any of these offers to any of our subscribers who are behind with us, if they will pay up old subscriptions to date, and then send the required amount in addition for another year.

## Teachers' Examination.

By our method of preparation many are enabled to obtain first grade teachers' license who could not do so before, and all are enabled to make high averages. The method endorsed by J. W. Provine, Ph. D., Chairman of the Faculty of Mississippi College, J. B. Gumbrell, D. D., Ex-President Mercer University, Macon, Ga.; R. A. Venable, D. D., Ex-President Mississippi College; A. J. Aven, M. A., Professor of Latin, Mississippi College, Clinton, Miss.

A postal card will bring you full particulars. Prof. C. L. Foster, Slatobia, Miss. 2-11-97

## "Who Struck Billy Patterson?"

From "Cymro's" "Notes from the Delta," it is hard to tell whether it was Brother J. R. Hughes, of Greenwood, or the defunct fifth Sunday meetings. Yet it is evident that something is the matter as appears from last week's issue of THE RECORD. Bro. Hughes is still living and can speak for himself, but I wish to say a word on behalf of the "dead."

Bro. Cymro thought the fifth Sunday meetings of the Delta were dead, and was present at the last sad rites which he helped to say over one of them as he contributed his quota in lowering its body into the tomb of the past. But the fact is, that the poor, illy attended body was only asphyxiated temporarily. Then, too, there are some Delta Baptists who do not believe in the doctrine of the Sadducees. Several efforts were made last year to revive the asphyxiated body which Cymro had aided and abetted in consigning to an untimely grave, but this year has witnessed the resurrection of this body as an accomplished fact. Some of our brethren do not yet know that this is a real fact, because they have not visited the place of its reappearance. The last fifth Sunday meeting in 1896 was attended by a few brethren, and so was the first one of the present year.

A full programme of the meeting that is to convene with the Olive Branch church on Friday before the fifth Sunday in May, has been sent to both THE RECORD and Layman for publication. In the list of speakers on that occasion appears the following: "The importance of the Mississippi Delta as a mission field to our denomination."

REV. S. M. HUTCHINSON, REV. R. S. RICHARDSON, REV. C. H. MIZE.

If the old purpose "to edify the saints and do good to men generally" has been abandoned by brethren who engaged in the meetings, I am not aware of the fact, and if the object had been perverted to the detriment of Christ's cause, it had been well to kill the meeting and consign its dead body to the Sadducees. To raise money for the cause of Christ, some do not believe to be a perversion.

I believe it to be pretty near the truth, if indeed it is not exact truth, that one's love for Christ is gauged by the money he is willing to put into his cause with cheerfulness. By a spiritual alchemy, "The Lord of the harvest" transmutates our gold and silver dollars into a currency that is soul-saving. Strength and tone is given to the living voice that breaks the bread of life to the heathen in foreign lands, and to the destitute of the gospel in our own land, by the dollars which became the vehicle to convey bread and clothing to the workers upon the field. The now prosperous church at Indianola, has been planted and sustained through this very agency. Some of us have been pleading with our churches for years and years to adopt and maintain some system for conducting the beneficent enterprises of our denomination. Our Foreign and Home Mission Boards are staggering under the weight of debts that could easily be paid by the Mississippi Baptists if half of the members of our churches did their full duty to their Lord. Some will think that statement

is strained, but it is the full conviction of another who has given some thought and prayer over the matter.

The difficulty with many of our churches is, they will not practice systematic beneficence, and some brethren, in the minority though they be (we have not counted all to see who is in the majority), think our fifth Sunday meetings ought to be kept up as an instrument to help on the work of stimulating brethren in our churches to Christian duty.

Dear Brother Cymro, when brethren are asking for bread, don't give them a stone.

R. A. COUNON, Cleveland, Miss., March 22, '97.

## Home Missions.

I beg my brother pastors to give their congregation an opportunity during the month of April to make a contribution to Home Missions. We have been helping the Foreign Mission Board almost exclusively during the conventional year. The Home Board needs and deserves our help, both because of its general work and because of special help given to our State. When this Board gave me \$5,000 on our church debt, I said to them that we would enlarge our contributions to Home Missions. They have a right to expect it. It is now only one month to the meeting of the Southern Baptist Convention. But with a united and determined effort we can do much in that time. If for any reason there is no public collection, let individuals send on private contributions. Will you not join me in this effort for Home Missions, brother pastors? Then we all will give ourselves to State Missions and go to Grenada in July without any debt.

## H. F. SPROLES.

## A Word More.

DEAR BRO. HACKETT.—There is an article in a late RECORD from the Delta by "Cymro" that I want to call attention to. The unkind thrust at me, and the assault the writer makes upon my personal character, and his sneering insinuations at my people as "goody, goody people," was to say the least of it, very much out of place, and to my mind, did not exhibit a very Christian spirit.

I do not know who the writer is, and can say truthfully that I have never felt offended in the least towards him, and was not at all conscious that my little article for THE RECORD sometime ago exhibited anything like an offended or an irritated spirit on my part. I refer to the article which you will find in one of the February numbers of THE RECORD, and will leave it to your good judgement to say whether what I wrote justly warranted the assault that was made upon me by the correspondent from the Delta, and that, too, under a disguised name. Of course, in a little spirit of pleasantry, I spoke of Greenwood as the heart and center of the Delta, but what I said about my people, I honestly and sincerely meant every word of it. Now, I do not want to prolong this discussion through THE RECORD for it would not be profitable, and I am sure it would not interest the readers of THE RECORD.

Yours fraternally, J. R. HUGHES, Greenwood, Miss., March 28.

Wanted—An Idea. Who can think of a new and profitable business? We have a number of ideas for sale. Send for our new book of ideas. It will bring you full particulars. Prof. C. L. Foster, Slatobia, Miss. 2-11-97

Wanted—An Idea. Who can think of a new and profitable business? We have a number of ideas for sale. Send for our new book of ideas. It will bring you full particulars. Prof. C. L. Foster, Slatobia, Miss. 2-11-97

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## Impatience of Opinion.

Impatience of opinion—the state of mind which refuses to listen quietly to the expression of sentiments at variance with its own—is a pretty sure mark of weakness. Those who indulge in it are more than half conscious that they are unable to maintain their ground by calm, straightforward argument, and thence they bring in the force of strong assertion to help them out. In the absence of convincing reasons, or of the skill to marshal them aright, they try to bear down an opponent by the strength of their will or the volume of their voice. They endeavor by the impetuosity of their attack to cover up the real feebleness of their battalions. This maneuver is so very common that it is usually seen through by the cool-by-stander, if not by the person against whom it is used, and the fear of this makes the person using it all the more ruffled and provoked.

Impatience of opinion is incipient intolerance. It is the deadly foe of the impartial interchange of thought which is so important an element of culture. It strangles that free and fair discussion by which so much of the truth has been struck out and rightly eliminated from closely attendant error. It is an insult to man, and a sin against God. It involves impudent assumption and insufferable presumption. It makes a man intensely disagreeable and supremely ridiculous. It betrays a lack of trust in the divine might of truth, a total failure of confidence in the power of sober persuasion. It is evil and only evil, and that continually. He who has allowed himself to become addicted to it should spare no pains to throw off its yoke and have done with it forever.—Zion's Herald.

## Be On Time.

Every year, on or after May 1, letters come with contributions for Foreign Missions, and the writers say, "I hope this will be in time to be counted in this year." They mean the year just closed, but the letters were too late. The books close April 30th. We want to count all we can, and hope you will help us to count a great deal, so please go to work at once, and send forward your contribution without delay.

We have due in April forty to fifty thousand dollars, including incoming drafts from the missionaries. We are anxious now to renew one dollar on our notes, nor borrow one cent. Will all treasurers send in money just as rapidly as possible, and all others pray and give all through the month that we may be able to meet all payments promptly.

We asked from Mississippi for this convention year \$7,200. In eleven months we have received here \$5,433. Now let every pastor and every Baptist in the State say the remainder and more must be paid. It can be done. Men and women of God to the front, the Master's cause needs your help.

Fraternally, R. J. WILLINGHAM, Cor. Sec'y.

## The Grossett

Music House is the place to buy your Pianos and organs for cash or on easy installments. 2323 Front street, Meridian, Miss.

## DIED

## MISS ELLA WILCHER.

The Reaper came for her on the 13th of November 1896. With the flowers in the chilly autumn her life went away. Twenty-five years and nine months she dwelt upon the earth. And by her affectionate disposition and cheerful spirit she made bright her home and gladdened all hearts that knew her. Seven or eight years ago she gave her heart to Jesus and followed him in baptism. Her beautiful life is the best testimony that she pleased God.

"She died young, but there are silvered heads, Whose race of duty is less nobly run."

We look for the dawn of the unfading day when we shall meet her again. "For all them that sleep in Jesus will God bring with Him." May the great Comforter heal the stricken hearts and prepare them for that rest that remains for the people of God.

"We often think when our rest shall come Of the meeting there will be, When the good and the beautiful all go home To the City beyond the Sea."

I. H. A.

Utica, Miss.

FRANK HAIGLER

Born Sept. 22, 1855, married Dec. 26, 1883. He joined the church more than twenty years ago, and lived a devout Christian life until God sent the summons to come up higher, to which he trustfully responded. On January 16 he was taken with pneumonia, but on the same day attended services at Providence Baptist church (Jones county), of which he was a member. He died on Monday, Jan. 25, at the age of 41 years; 4 months and 3 days, and was buried at Providence church. He leaves a wife and four children to mourn the loss of a good husband and father. As a citizen he was highly esteemed, as was shown by the attention of loving friends who gathered about his bed to bid him the last farewell.

## A FRIEND.

## CHRISTOPHER CROSBY.

The oldest deacon of the Water Valley Baptist church, Water Valley, Miss., died at his home Feb. 20, 1897, aged 76 years. Bro. Christopher Crosby was a good man; he loved his Saviour and his church. He was for a long time one of the burden bearers of the church, and was one of the principal workers in building the present house of worship. His hope was clear and his faith firm till the last. He said, "I am trusting Jesus and Jesus only."

## HIS PASTOR.

## MISS ETTA ADAMS.

Daughter of J. H. and V. A. Adams; age 18 years, 9 months and 2 days. Etna, this dear name, with the precious memories that cluster about the life of her who wore it, is all that is left to us now—all we can call our own, for the sweet spirit has fled. We wish so earnestly that she could have remained with us. We knew that such a support could lighten burdened hearts, could bring the sunlight of joy to the despondent souls, and in the home and in the church would prove a messenger of peace and love. But she must go; all efforts to keep her with us were unavailing. The long, weary journey to other climes, where skies were fairer and the air more healthful; the devotion

and watchful care of a dear mother; the attention of the faithful physician (Dr. C. Montgomery), so generously bestowed, could not stay the hand of the Reaper. A spirit too pure for earth must go home.

It was on the night of November 25, 1896, after about one hour of weariness and pain, that the Angel Messenger came and gently touching the eyelids, gave sweetest slumber to the tired heart. She was devoted itself to the loved ones at home, and her beautiful life gave evidence that the Savior was the supreme object of her love. Her sweet young life has left its blessed impression on all who knew her. Now that she has passed from the shadows and sorrows of earth, may we not look up through our tears and say: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Farewell, Etna, for a while, we shall by the grace of God meet you on the other side of the River. Till then we will remember you as the bright jewel that adorned the home and shed so radiant a luster on every heart. We will say as best we can in the midst of our grief, "The will of the Lord be done." Blessed home, happy home, O, I long, O, I long to be there. E. B. SMITH, Paris, Miss.

## WANTED.

Agents in every county in Tennessee, Alabama, Arkansas, Mississippi and Louisiana to introduce Educational Specialties. No book, no "chestnut"; something new, unique, artistic, beautiful—a seller. A high-class work—appeals to all classes, rich and poor; within the reach of all. We want men of character and ability; none others need apply. Intelligence a requisite; must be neat in dress and polite in addresses. Good references required. Teachers and students especially desired. I offer "no snap," but to men who have the qualities of a salesman, intelligence, push and enterprise, I can give remuneration, work. Don't count your time unless you have the above requisites and mean business. W. B. McCASLIN, Room 28 Southern Express Building, Memphis, Tenn. 3-4-25.

SOUTHERN BAPTIST CONVENTION, WILMINGTON, N. C., MAY 6 to 14, 1897.

REDUCED RATES VIA SOUTHERN RAILWAY.

For the occasion of the meeting of the Southern Baptist Convention at Wilmington, N. C., May 6 to 14, 1897, the Southern Railway will sell tickets to Wilmington, N. C., and return at rate of one first class limited fare for the round trip. Tickets will be on sale May 3 to inclusive, good to return fifteen days from date of sale.

For further information address any agent of the Southern Railway.

LUKA NORMAL INSTITUTE, LUKA, MISSISSIPPI.

Scholastic year begins Sep. 1, 1896—10 months. Money is high. Everything else is low. The Normal has reduced prices to suit, and the faculty has been strengthened to keep pace with the splendid reputation of the school. Write H. A. Dean for handsome catalogue. If

## WANTED.

WANTED—Several faithful men or women to travel for responsible houses in Mississippi. Salary \$750 and expenses. Position permanent. References. Enclose self-addressed stamped envelope. The National Star Insurance Building Chicago

10 Cents (silver or stamps pay for a complete true love story of college days, and other interesting matter. The regular price of the book is 25 cts. Our business is to secure positions for teachers in schools and colleges. We have a few vacancies open also. SOUTHERN TEACHERS' BUREAU, Louisville, Ky. 12-17-97

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## OUR FIELD GLASS.

Dr. Willingham and the Board are exceedingly anxious to go to the Convention at Wilmington with the debt of the Board all canceled. Beloved, will you not every one make an effort to send a contribution to Secretary Rowe for this object speedily? If your church has already contributed and you were not represented in that contribution, will you not send an individual contribution so that it may be used before the books of the Board are closed for the year? To do this, you must be prompt. In this emergency also do not forget the Home Mission Board of the Convention and its great work. Dr. Tichenor is behind and greatly pressed, and our churches in Mississippi have not rallied to his help as they should have done. We should not make so large a difference between our contributions to this Board and the Foreign Board. Not that we should give any less to Foreign Missions, but we should give very much more to Home Missions than we do. If possible (yes, make it possible), send a contribution to Secretary Rowe for this work also. Pardon another earnest word. Have you arranged to send your pastor to the Wilmington Convention? If not, tell him at once he must go, and then see the members and gather up the wherewith to defray his expenses. It will be an investment which will bring you in large dividends in freshness and spirituality in his ministrations. Twenty-five dollars will pay for his round-trip ticket from almost any point in the State, and that with a few dollars more for other expenses, might be easily raised and no one would feel it, if worked at patiently and wisely. Finally, let all brethren and friends in North Mississippi who can go to Wilmington, at once communicate with Bro. N. W. P. Bacon, Hernando. He has a nice crowd and complete arrangements, and the round trip from Memphis will be \$23.20. Besides, he will have a railroad official to make the entire trip with him, which will be a peculiar advantage. The route will be through the "Land of the Sky" in the region around Asheville, N. C.—We rejoice to hear that Bro. W. J. Derrick is encouraged in his work at Canton. He and his people have just made an offering for Home Missions. He says: "The brethren here seem encouraged. A fraternal spirit prevails; large audiences greet us at each service, and on the whole, I think the prospect is brightening." May there be "showers of blessings" upon our dear brother and his people.—Of course we all sympathize in the sentiment of Bro. W. I. Hargis as expressed in a recent note: "My heart has been made sad by the news that comes of the suffering and loss produced by the great overflow. May God direct this sad occurrence for his glory. Floods, famine and war seem to be afflicting the greater part of the world. May be these things will rebound to the good of the world, though the way now seems dark." Memphis is now filled with refugees from the flooded districts, and the city, with help from various sources, is nobly caring for them. May God bless them all, and cause his face to shine upon them and do them good by this calamity. Rev. L. E. Hall, Hattiesburg, writes: "We have just closed a

good meeting. Twenty-three additios to the church. Brethren G. W. Knight and James W. Sibley did the preaching, and did it well. With much love, yours in Christ." We rejoice to hear of the Lord's blessing upon Bro. Hall and his people.—Rev. A. B. Hicks, Bellefontaine, writes: "I am greatly pleased with your management of the Orphanage work, from the beginning until the present time. Surely God has been with you and guided you to the present success in the work and interest of the home. I have four churches again this year, and they are doing well. I am pushing the interest of missions with satisfying success. Took a good collection yesterday. God bless you in your noble work for the Orphan Home, in the church of Christ, and in the Field Glass." Thank you, Brother Hicks. Let us hear from your field more frequently.—We make an humble apology to Pastor E. L. Wesson and his B. Y. P. U. for saying "the B. Y. P. U. is growing in ignorance." We do not think we quoted him that way, but either said, or intended to say, as he wrote, "the B. Y. P. U. is growing in ignorance." Mistakes will sometimes occur, in spite of our best efforts.

We grieve in common with Bro. A. J. Miller and his brothers and sisters over the death of their beloved "Sam." He was a young man not only of great promise, but already of great influence and usefulness. His loss to his profession, his home, the community and the church, can scarcely be estimated. His beloved twin brother, "David," was sick at the time and quite unable to see or minister to him. His death occurred on March 28, on Sunday morning at 11 o'clock, at which time, instead of going up to the house of God, as was his custom, he went up on high to be forever with his Lord. May the greatly bereaved ones find all needed sustaining grace within the sheltering arms.

We are to see Bro. Spores appeal for the Home Board in this RECORD. It is repeated from last week for emphasis. The need is so urgent, and the time is so very short that we cannot forbear to add an earnest word, if possible, to make it more effective. Oh, if every Baptist in Mississippi could realize the responsibility that really exists, what an host of helpers and what a lot of help would show up. Do, Master, help us to help.

## Southern Baptist Convention

Will you kindly remind the brethren once more that I am organizing a party from North Mississippi and West Tennessee to attend the Southern Baptist Convention, and that the party will probably leave Memphis, going via Memphis & Charleston R. R., on Tuesday night, the 4th of May, which will enable us to be in Wilmington for the meeting of the Young People's Union. My party will join Dr. Bailey's party at Chattanooga, so that the brethren can go with both Dr. Bailey and myself. Mr. J. S. McCullough, of the Gen. Pass. Agent's office, will accompany our party all the way to Wilmington, and will look after our comfort. Brethren from this territory who think of going to Wilmington are requested to correspond with me. The rate for round trip from Memphis will not exceed \$23.20.

N. W. P. BACON, Hernando, Miss.

## CHRONICLES.

L. A. D.

War, famine and pestilence are abroad in the world. Wickedness abounds in high places and in the lower walks of life. Crime is rampant and goes unpunished; while certain kinds of lawlessness are absolutely winked at, if not directly licensed. There have been had his emissaries to join the church, and these pay no regard to purity, honesty and truth—some of them not stopping short of perjury to shield transgressors. Judge Huddleston gave one of the strongest charges to the grand jury here this week, that has ever been given from the bench. The keepers of "blind tigers" had already come to grief in past, through the Mayor's Court, and that of Judge Woods—and now the gauntlet of the Circuit Court is to be run. Another class of law breakers are in trouble, and that is the gamblers, of whom there are more here than is good for the city. It is earnestly hoped that a heavy check will be put upon these evils.

Our Methodist friends in West End are carrying on a meeting of considerable interest. The chief preacher is a Presbyterian minister, of modified sanctification proclivities. He has instituted street preaching in our midst, assisted by several city pastors—more especially by his wife. It is held that many are reached by out door services that never go into the churches and that is doubtless true; but Baptists generally do not favor women speaking publicly to mixed audiences. But if good is being done, while we may not sanction, would not put a straw in the way.

Bro. W. S. Rogers closed the meeting at Southside last week. The church was revived and there were six accessions to the membership. A meeting began Monday at Fifteenth Avenue; Pastor David having secured the help of Bro. M. D. Early, of Memphis. Pastor Rogers baptized two at Forty-first Avenue Sunday night. He has resigned charge of the church; but may conclude to accept a renewed call—for the present he needs rest from pastoral labors. Spiritually, the church is in a better condition than for months.

On Lord's Day afternoon last a new Sunday School was started at Cottondale, just beyond the corporate limits of our city. A neat building had been erected by Bro. D. L. Smith, under the supervision of Brethren C. F. Woods, E. L. Carter and H. F. Broach, Jr., on a desirable lot which had been secured a week or two previous. The enterprise is under the care of the combined Baptist churches, and has bright prospects of good. The writer has been named as superintendent; Bro. R. P. Walker, assistant and Bro. E. L. Carter, secretary.

All of our Sunday Schools seem to be doing well—especially Fifteenth Avenue and Highlands. The Teacher's Meetings are still kept up; notwithstanding occasional hindrance of weather and other services. Dr. Venable's short sermon at the new interest Sunday afternoon was both timely and excellent. It is a gratifying fact that many of the young people are volunteering to do the work laid out for them in this direction.

## FIELD NOTES.

H. M. LONG.

Pastor Hutchinson, of Vicksburg, has been much in demand by other fields in and out of Mississippi since he went to the Hill City, but he is not inclined to heed any calls until he becomes fully impressed that his work in Vicksburg is completed. The church under his ministry has enjoyed a good degree of prosperity, and he grows in the love and confidence of his people.

The Crystal Springs Baptists are delighted with their able and popular young pastor, Rev. W. F. Yarborough. He is doing a fine work in the Crystal City, and is ably seconded by his cultivated and pious young wife, whom he captured last fall in Louisville, Ky. Judging from the sermon the writer heard Bro. Yarborough preach on a recent Sunday his congregations have a weekly feast of good things.

Pastor W. M. Farmer, at Summit, seems to be taking hold of the work in his new field quite vigorously. His praise is all ready upon the lips of the Summits, to whom he preaches two Sundays a month. He has other churches contiguous. He is full of hope and energy and will no doubt prove quite a valuable accession to the Baptist ministry of South Mississippi.

The Magnolia Baptists are in the midst of church building. They have disposed of their old building, and on the same lot are erecting a new and substantial house. Bro. W. P. Price, the pastor, has already done a good work at Magnolia, and is dividing his time between the two churches equally.

## ON THE COAST.

For the second time in life I had the very much coveted privilege quite recently of visiting the Gulf Coast—the land of bracing sea breezes and picturesque scenery, of lovely towns and spirited, stirring people, of oysters and fish in abundance.

Stopping at Mississippi City, I was soon in the pleasant home of Bro. J. J. W. Mathis and his good wife at Handsboro, about a mile from the railroad. The next morning I said to Bro. Mathis: "How far will I have to walk to find the Baptists of this town?" He replied: "You will not have to walk at all," and walk I didn't; for hitching my horse to his surry, he drove me over the greater part of the town, and then out to the neighboring town of Mississippi City, and over a great portion of it. Our labors were by no means unavailing, for besides some renewals several new subscribers were added to THE RECORD list.

Bro. Mathis succeeded Bro. O. D. Bowen on the coast, and has during his six years ministry there carried on most successfully the work fostered so admirably through ten years by Bro. Bowen, for whom, I trow, a more suitable successor could not have been chosen than Bro. Mathis. While he says but little about his work, his work speaks a lot for him. He is pastor at Handsboro, and preaches also at Bay St. Louis and Gulfport.

Bro. Mathis has succeeded in almost lifting the debt that for

a while hung like an incubus over the church at Bay St. Louis, and with just a little help from others the debt would be canceled, and the hearts of the pastor and people would be made happy.

## Special Notice Southern Baptist Convention.

The committee on arrangements for the entertainment of delegates to the coming session of the Southern Baptist Convention at Wilmington, N. C., desire to call the attention of all delegates who expect to attend the Convention, the Baptist Young People's Union, and the Woman's Missionary Union, to the following notice, and urge them to govern themselves accordingly:

1. The delegates to the Convention from the States and Territories must be certified to the entertainment committee by the corresponding secretaries of their respective States. Delegates from the Association must be certified by Dr. Lansing Burrows, Augusta, Ga. Delegates to the Baptist Young People's Union must be certified by Miss Annie W. Armstrong, Baltimore, Md.

2. Delegates to the above named bodies will be entertained only when certified as above stated. Delegates to the Young People's Union will be entertained only when they are delegates also to the Convention. Alternates will be entertained only when the committee has been duly notified that the delegates will not come, and that the alternates will come.

3. Entertainment will be provided at hotels for the President of the Convention, the Recording Secretaries, and the Treasurers of the Convention; for the Corresponding Secretaries of the Foreign Mission, Home Mission, and Sunday School Boards, and for our leaders.

4. The committee will gladly serve any who desire to pay their own expenses, whether delegates or visitors, by making necessary arrangements with hotels or boarding houses, but will pay no bills. Rates at the hotels for delegates are \$2 per day; for visitors, \$2.50 per day; at the boarding houses the rates range from \$1 to \$2 per day.

P. B. MANNING, Chairman.

Address all communications to John H. Gore, Secretary, Wilmington, N. C.

## One Month.

DEAR BRO. EDITOR.—One more month and our financial year closes. With the lessening days our anxiety over the result increases. Thus far the outlook is favorable. If the churches will rally to our support this coming month as they have sometimes done, our debt will be swept from the field. Many of the States are practically up to their contributions this date last year. A few are considerably behind. Will they come up, or will they show a deficit on the contributions of former years? We hope for the best and trust we will not be disappointed.

If our receipts for April '97 shall equal those of April '96, the Board will not be embarrassed, though it may not be entirely free from debt. If our April contributions can be increased a few thousand dollars we will be able to meet every financial obligation. We are sure they can be if our brethren will try.

Mississippi gave us over \$1,000 in April of last year. If she can increase it to \$1,500 it will be her full part and we will heartily thank her for it.

P. T. TICHENOR, Atlanta, Ga., April 1.

## BY PU Department.

## April.

4. Faith. Heb. 11th chapter.
11. The Joys of Salvation. Ps. 51:12.
18. My favorite promise, and why it is dear to me. Isa. 41:10.
23. Missions—China.

## SUNDAY SCHOOL LESSON.

By W. F. Yarborough.

APRIL 18, 1897.

SUBJECT: Gentiles converted at Antioch. Acts 11:19-26.

GOLDEN TEXT: Then hath God also to the Gentiles granted repentance unto life. Acts 11:18.

## INTRODUCTORY.

The connection between this and the last lesson is close, both in time and in logical sequence. Indeed it is impossible to assert positively that Peter's visit to Cornelius was prior to that of Barnabas to Antioch, but we judge so from the order of narration and from the statement of James, Acts 15:14. The prominence given to the conversion of Cornelius seems to point to that event as the turning point in giving the gospel to the Gentiles. The intervening verses, between this and the last lesson, give an account of the admission of Cornelius and those with him to gospel privileges; Peter's explanation of his course to the church at Jerusalem; and their acceptance of the explanation. In this lesson we have an account of the establishment of the church at Antioch as a new center from which the gospel is to go forth unto the Gentiles. Jerusalem may do very well as a center of influence for Jewish Christianity, but religious thought runs within limits too narrow and is seasoned with too much prejudice for it to be a world-wide center.

## EXPLANATORY.

I. The gospel preached at Antioch. 19-21.

General evangelization of the Jews. (19) This verse is to be taken in connection with 8:4, where we are told of the dispersion of the Jerusalem Christians on account of the persecution which arose about Stephen. The intervening narrative has been leading up step by step to prepare the reader for what is now about to be related—the conversion of the Gentile. "They that were scattered abroad went everywhere preaching the Word," though most of them "to none but Jews only." The "everywhere" of 8:4 finds some explanation in the places here mentioned, Phenice and Cyprus and Antioch. Phenice, a narrow strip of country on the coast of western Syria with limits varying at different times. At the time of our lesson it probably reached as far south as Carmel. It held an important place in the Old Testament world on account of its commercial advantages. Its principal towns were Tyre and Sidon. Cyprus, a large and wealthy island in the Mediterranean west of Phenice and south of Cilicia (Acts 4:36, 13:13, 15:39, 21:16). Antioch—the capital of Syria, situated in the northwestern part of the country on the Orontes, twenty miles from where it empties into

the "Mediterranean." It was founded by Seleucus Nicator about 300 B. C. and named in honor of his father Antiochus. In New Testament times it ranked as the third city of the Roman Empire in general importance and commercial activity. Its population though cosmopolitan was composed mainly of Greeks. A vivid description of the city as it existed in the first century is given in Ben Hur.

Special work among the Gentiles at Antioch. (20) While most of the dispersed disciples were preaching to the Jews only, some of them from Cyprus, just mentioned, and Cyrene, an important city on the north coast of Africa, united under the same governor with Cyprus, were more liberal and preached to the Greeks at Antioch. That Greeks (Gentiles) and not Hellenists (Grecian Jews) are meant, seems obvious from the context. There was nothing novel or noteworthy in preaching to the latter, for that had been done at Pentecost, while preaching to the Gentiles was a new departure. The B. V. has Greeks (Hellenes) instead of Grecian (Hellenists).

The divine approval. (21) That God was in this new departure is expressed in the phrase "the hand of the Lord was with them," i. e., His converting power was with them, compare Luke 1:66, Acts 4:30. This was the secret of their success. The record is that a great number believed and turned to the Lord. II. The mission of Barnabas. 22-24.

His commission. (22) During the "rest" referred to in 9:31 the church at Jerusalem had no doubt greatly prospered. When messengers were sent to Samaria we are told, 8:14, that the apostles sent Peter and John; here the congregation sends Barnabas. The mission is doubtless the same in both cases. The tidings of the work among the Gentiles at Antioch in the course of time reached the mother church at Jerusalem. The literal expression, the word was heard, is used, but it does not mean that it did not reach the Jews since they had too much reverence for the name of Christ to associate it with followers of the despised Nazarene, whom they regarded as an impostor. The most plausible explanation is that it was given by the heathen in Antioch, who had observed that the name of Christ was constantly on the lips of the new assembly while his doctrines were the sum of their teaching. A church composed of Jews and uncircumcised Gentiles was something unique in the world and a name must be coined for this new body. It was likely given in derision, though this is by no means certain.

The believers had become so many and the work so arduous that Barnabas felt that he must have help. His mind instantly turned to Saul of Tarsus who had been recently converted and whom he had befriended once in Jerusalem, 9:27. Saul had left Jerusalem some years before to escape a plot against his life, 9:30. He had gone by the way of Cæsarea, to his native city, Tarsus, and, from Galatians 1:21 and Acts 15:41, he must have been evangelizing with Tarsus as a center. Barnabas did not know his exact whereabouts but went to Tarsus seeking him earnestly and having found him, persuaded him to go to Antioch as a co-laborer. He recognizes in the call of Barnabas the summons of duty and goes at once to this larger field of usefulness.

The results of the partnership (26b). For a whole year they were associated together with the church at Antioch in work and worship. They likely held daily meetings and taught the assembled people the doctrines of Christianity, a plan followed by many of our missionaries to-day in large heathen cities. The believers would need much instruction while the new teaching would attract many others who would hear and believe. This was a great Bible school and we shall hear of it again. The clause, "and the disciples were called Christians first in Antioch," should not be a new sentence since it is dependent in construction on "it came to pass." The R. V. recognizes this, separates it by a semicolon instead of a period. Thus the fact of the new name is linked with the work of these two faithful teachers. They made so much of Christ in their teaching that they and their disciples came to be called by his name. That this name was not given by themselves is evident, since they speak of themselves as "brethren," "disciples," "saints," etc., while this name occurs in two other passages in the New Testament, 26:28; 1 Peter 4:16, and in both has a reproachful significance. It is equally evident that it did not reach the Jews since they had too much reverence for the name of Christ to associate it with followers of the despised Nazarene, whom they regarded as an impostor. The most plausible explanation is that it was given by the heathen in Antioch, who had observed that the name of Christ was constantly on the lips of the new assembly while his doctrines were the sum of their teaching. A church composed of Jews and uncircumcised Gentiles was something unique in the world and a name must be coined for this new body. It was likely given in derision, though this is by no means certain.

ADDED POINTS.

1. The devil will never hear the last of "that persecution that arose about Stephen." He never made a greater mistake than to start it.
2. A preacher is well equipped who has the hand of the Lord with him. He can get no better credentials.
3. The discharge of present duties in a natural way is the best method of reconciling freeness and divine sovereignty.

4. Barnabas was a splendid soul-winner. If we would aspire to success in this art, let us emulate his virtues.

His success. (24b). With such a spirit he was bound to succeed. This is set forth in the simple statement, "that much people were added to the Lord." III. The joint ministry of Barnabas and Saul. (25, 26). The partnership formed (25, 26).

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extension of fifteen days beyond the original limit of the ticket provided, tickets are deposited with the agents of terminal lines at Wilmington, N. C., prior to May 15. Extensions will be made by exchanging the return portion of tickets originally issued for regular one-way closely limited tickets from Wilmington to starting point. Other announcements may be made later. Any information regarding railroad matters will be cheerfully given by

OLIVER F. GREGORY.

Secretary in charge of Transportation. Baltimore, March, 25, 1897.

## FREE

We direct special attention to the following remarkable statements: Dear Madam:—Yours to hand. I recommend the Moore treatment because I have tried it and know it to be just what I need. I was cured by it and have remained so eight years; have known many others cured of the very worst cases. By all means get it. Yours truly, W. F. PENN. Eureka Springs, Ark.

May 24, 1894. The above is a letter written by the late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, of New Albion, N. Y. Aerial Medication has triumphed and I am cured. One hundred and one dollars would be nothing compared to this. I have had bitter suffering from LANSING BURNS, I Smith, D. D., of Missouri. OLIVER F. GREGORY, Secs. JONATHAN HARALSON, President.

Railroad Rates. The Southern States Pass. Asso., the Seaboard Air Line, Chesapeake & Ohio R. R., Associated Railways of Virginia and the Carolinas, the Baltimore Steam Packet Co., (Bay Line); the Memphis and Charleston R. R., Norfolk & Western R. R., over its own line, the Norfolk & Washington Steamboat Co., and all lines south of Washington, as far as heard from, have granted the following:

Rates of one first-class fare for the round trip, tickets of iron-clad signature form, limited to continuous passage in both directions, to be sold May 3, 4, 5, 6, and 7, 1897—valid for return within fifteen days from date of sale. Application has been made to have them extended within fifteen days additional upon their deposit with joint agent at Wilmington on or before May 18, 1897.

The Southwestern Passenger Committee have authorized a similar rate from points in Texas. Tickets to be sold May 3 and 4; final limit twenty days from date of sale.

The trunk Line Association grants rate of one full fare and a third on certificate plan. Central Passenger Association, Western Passenger Association, Old Dominion Line, the Balto. Chesapeake & Atlantic R. R., Western Md. R. R., N. Y., Phila. & Norfolk R. R., decline to make any reduction from regular rates.

These rates apply to meetings of Southern Baptist Convention, Southern Baptist Young People's Union, Woman's Missionary Union, and American Baptist Education Society. Delegates and visitors from points in Trunk Line Territory are advised to purchase regular tickets to Baltimore, and there purchase round trip ticket for one fare. From points in territory where reduction has been refused, it would be best to purchase to nearest point on some of the lines granting rate of one fare. The Southern States Passenger Association authorize an

extension of fifteen days beyond the original limit of the ticket provided, tickets are deposited with the agents of terminal lines at Wilmington, N. C., prior to May 15. Extensions will be made by exchanging the return portion of tickets originally issued for regular one-way closely limited tickets from Wilmington to starting point. Other announcements may be made later. Any information regarding railroad matters will be cheerfully given by

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was cured by Alkavis of Rheumatism, Kidney and Bladder trouble. He writes: "I have been suffering for years with these ailments all without the least benefit. My bladder trouble became so troublesome that I had to get up from five to twelve times during the night to urinate. In fact, I was in misery the whole time, and was becoming very despondent."

I have now used Alkavis and am better than I have been for five years. I know Alkavis will cure bladder and kidney trouble. \* \* \* It is a wonderful and

And even more wonderful is the testimony of Rev. John H. Watson, of Sunset, Texas, a minister of the gospel in thirty years' service, stricken down at his post of duty by kidney disease and cured by Alkavis. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair, when she found Alkavis, and was promptly cured of Kidney disease, and many other ailments peculiar to woman. Many other ladies give similar testimony.

So far the Church Kidney Cure Company No. 422 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send free treatment of Alkavis prepaid by mail to every reader of THE BAPTIST RECORD who is suffering from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and addresses to the company, and receive the Alkavis free, to prove its wonderful curative powers.

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